

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;  
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

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## THE SIN OF DISOBEDIENCE.

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"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great a salvation?"—APOSTLE PAUL.

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The sin of disobedience is one of the earliest sins that are presented to the human family by the adversary. It is first apparent in childhood, and frequently causes fond parents much anxiety and pain. What is more distressing to tender parents who desire to bring up their children in "the fear of the Lord," than to have disobedient children? How great are the anxiety and pain that are suffered by them, when they perceive that there is little or no notice taken of their counsels; but, as their children grow, a disposition is manifested in them, whom the parents love so dearly, to take a course that is sure to lead to sorrow and reproach. It is truly heartrending to the fond, loving mother to see the son of her pride, whom she hath watched over with joyful love in years of care and self-denial, associating himself, regardless of her entreatings, with loose, excitement-seeking companions, associating with the

gambler and the harlot, wasting the valuable moments of his life in a course of folly and shame, disobeying all the valuable precepts she had endeavored to instill, and drifting into the current of vice that has destroyed so many, become one of its unhappy victims. The foundation of this distressing circumstance was laid in the "sin of disobedience." If that foolish son had resisted at the commencement of the temptation to disobey his parents' voice, had he have had moral courage to refuse the alluring persuasions of his sinful companions, and determined in his soul that he would not disobey his kind, indulgent parents, he would have grown as strong to resist the evil as by yielding he had become weak and imbecile. When we gaze upon the unfortunate monuments of this great sin we feel pained, and mourn over the power of the adversary who has influenced this wreck of humanity to become a shame to him-

self and a blighting sorrow to his parents.

We have the opportunity of seeing the effects produced by this dreadful sin in every day life. Ask the vagabond who is seen shuffling along the streets in his filth and rags, or ask the painted, bedizened harlot that flounces the street in the glare of the gaslight, or the unmarried woman who carries in her arms the unfortunate token of her shame, her illegitimate child, or ask the stupid, drunken imbecile that has become a slave to the sin of drunkenness, a shame to himself, and a pest to society—ask them all what has been the cause that has led to their shame and degradation, and if the history of their lives could be truthfully revealed, we should understand, as a general thing, that it was commenced in the “sin of disobedience.”

Oh! the shame, suffering, and misery produced by this sin that are made evident to our senses every day—the blanched, sunken cheek, the hollow eye, blanching hair and tottering form of premature old age, hurried on by the suffering and tears shed for well-beloved sons and daughters who have refused to obey the precepts of those loving hearts who had been the means of giving them bodies on this earth, and who have loved them as only parents can love. These effects of the sin of disobedience are always before us whenever we move amongst the multitude, and from the suffering and misery it produces, we can estimate the enormity of the crime. In ancient Israel it was punishable with death, the law being, “If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of the city, this our son is stubborn and rebellious, he will not obey our voice; *he is a glutton and a drunkard*. And all the men of the city shall stone him with stones, that he die: so shalt thou put evil away from among you.”

If so much sorrow and suffering have

to be endured here from the sin of disobedience, what will be the sufferings of those who refuse to hearken to the counsels of the Almighty, and who neglect to observe his laws? It is written that “all scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” and the Bible is freely used in all Christian countries. From that sacred record we learn that in the days of Noah the Lord revealed unto him that, in consequence of the wickedness of the inhabitants of the earth, He intended to purify it with water. He gave him instructions to preach the Gospel and build an ark. Noah faithfully preached the Gospel, and warned those who dwelt upon the land of the judgments to come, testifying to them that the Lord had spoken from the heavens, and intended to cleanse the earth from the abominations of its inhabitants by a flood of water. But they were so sunk in wickedness, so completely were they the children of disobedience, that there was no room in their hearts for the word of God. All that they delighted in was the falsity of their wicked priests and false teachers, their sins and fearful abominations, so much so, that of all the inhabitants of the earth, Noah and his family, his sons and their wives, were the only ones who received the word of God and were obedient; the rest of the inhabitants were guilty of the sin of disobedience, they hearkened not unto the word of the Lord through Noah. We all know the consequence of this sin to them, if we place any credence in the Scriptures. The flood came, and the inhabitants were swept into hell, and suffered the torments of the damned until the glorious Redeemer burst the bands of death and hell, and bore glad tidings to the captives. (1 Peter iii, 18–20.) But the awful suffering and the years of torment that they endured no man knoweth, for the torment of hell is hid from us, and is only known to those who are the unhappy participants.

The word of the Lord came through Samuel the Prophet, to Saul, king of Israel, “Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the

way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And Saul gathered together the armies of Israel and smote the Amalekites, "utterly destroying all the people with the edge of the sword;" but he took Agag, the king of the Amalekites, and some of the finest cattle, alive, notwithstanding he had been commanded to "utterly destroy," and returned. The word of the Lord came unto Samuel: "It repenteth me that I have set up Saul to be king: for he has turned back from following me, and hath not performed my commandments," and the Prophet Samuel was grieved. In the morning Samuel went out to meet Saul, who upon meeting the Prophet declared he had done the will of the Lord. Samuel calmly inquired, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul answered, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." The Prophet said, "Stay, and I will tell thee what the Lord hath said to me this night. . . . When thou wast little in thine own sight, hast thou not made the head of the tribes of Israel, and the Lord anointed thee king of Israel? And the Lord sent thee on a journey, and said, go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore, then, didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" Saul persisted that he had fulfilled the word of the Lord, saying, that he had gone the way the Lord sent him, and had brought Agag the king, but the people had taken of the spoil to sacrifice to the Lord in Gilgal. Samuel replied, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as ini-

quity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Saul pleaded with the Prophet to intercede for him when he realized the sin he had committed, holding him by the mantle as he adjured him, but the sturdy son of truth refused. Turning to go, his mantle rent, when Samuel said, "The Lord hath rent the kingdom of Israel from thee this day, and given it to a neighbor of thine that is better than thou." Saul had been guilty of disobeying before, and had been reproved by the Prophet Samuel. Bedazzled by the power and influence that he had obtained through being king over Israel, he had forgotten the times of his innocence, humility, and purity, when he was *little in his own sight*, and had become the man of power, being obeyed more than having to obey; and the Prophet Samuel, who knew that the Lord had raised him from comparative nothingness, was indignant at his lack of love, and manifest sin of disobedience by one who, by common gratitude, should have been a loving and obedient son.

The death of the disobedient Prophet, recorded in the 13th chapter of Kings, is another example of the fatality of the sin of disobedience. Notwithstanding he was led to commit that sin by a lying report, the Lord did not hold him guiltless. We could enumerate many examples chronicled in Holy Writ that should stand as waymarks, bidding us to beware of the sin of disobedience, but for the present let these suffice.

In these last days the word of the Lord has come to the inhabitants of the earth through the Prophet JOSEPH SMITH, and we are thankful and glorify God that there are, have been, and will be many who are not the children of disobedience, but who have gladly received the Gospel, inasmuch that the Church and kingdom of God has again been organized upon the earth, and thousands, rendered free from the bondage of sin and receiving the Holy Ghost, are boldly testifying to the knowledge that has been imparted to them by obeying the counsels and commandments of God. It has been related—we say related, because we regard prophecy as history reversed—that in the



last days the Eternal Father in his allwise and loving-kindness would again communicate with his children who dwelt upon the face of the earth. Notwithstanding their forefathers had crucified his Son, our blessed Redeemer, and had slain the Apostles and Prophets that had been left to declare his glorious resurrection and ascension; that notwithstanding they had expelled the holy Priesthood from the earth, by murdering those whom he had sent as ambassadors of salvation, casting into dens of wild beasts those who believed on him through their words, and had inaugurated systems that were not of him and that he had never authorized, he would, previous to the elements melting with fervent heat, previous to the awful earthquakes, famines, wars and pestilence that should sweep the earth as with a besom of destruction, send forth his glorious Gospel by the ministration of holy angels and by his own voice, that all who truly loved him and desired to obey him, might be brought into covenant with him and receive of his blessings. But upon the children of disobedience would he pour out his wrath and chasten them, until it should be acknowledged upon the earth that he was the Lord God, and there was none other.

How many righteous persons who, when studying the Bible, have exclaimed, Oh! that I had lived in the days of the Apostles of Jesus Christ, that I might have enjoyed the bless-

sings that they enjoyed, and the fruits of the Gospel of Christ. Reader, the dawning of a brighter day has burst upon the world, and the Almighty Father of the "spirits of all flesh" has commenced to do his marvellous work and a wonder, in which the wisdom of the wise perisheth, and the understanding of the prudent is hid. Thousands can testify that God has again communicated with man upon the earth, and that he hath restored the holy Priesthood. This is the secret of the motives that the Elders of the Church of Jesus Christ of Latter-day Saints have in leaving home, houses, lands, wife, children, and friends, and travelling without purse or scrip, endeavoring in their weakness to lift up their warning voice, and seek for the willing and obedient among all nations, bearing reproach, struggling through trials and temptations for the pure, honest love of Him who bore all our sorrows, that he might redeem us, and for the love of the principles of eternal truth, and a desire to win souls to Christ. We would earnestly beseech all to inquire for themselves. Ask our Father and God, he will not upbraid you, but he giveth liberally to all who honestly ask and desire to know his will. Do not rest satisfied until you have proven the Lord and tested the testimony of the Latter-day Saints, that you may not neglect so great a salvation, or be overtaken in the sin of disobedience.

## THE POPE'S INVITATION TO THE PROTESTANT WORLD.

(*Liverpool Mercury.*)

The *Official Journal of Rome* publishes an apostolic letter of the Pope to all Protestants and other non-Catholic religious bodies, wherein he announces that, "in his quality as universal pastor," he has convoked a general council, and informs them that he prays earnestly at this time for their union with the Roman Catholic Church. We may consider it a sign of improvement in the spirit of the times in which we live when the

head of the Roman Catholic Church addresses the Protestant world in so courteous a manner; and although we do not think that many Protestants will be able to accept this invitation, yet it will at least receive an equally courteous acknowledgment on their part.

Amongst the reasons why few Protestants would be at all likely to take any part in such an assembly, one of the most important is that they would



altogether object to its constitution. The general council in question is to be an assembly composed entirely of the clergy, and in which the laity will have no voice. Now, there is no portion of the Protestants of the United Kingdom, or probably of the world, that would submit to such an authority. In the Church of England the bishops and clergy have no authority to pass laws except when they act in conjunction with the representatives of the laity and will of the Crown, and if the people of this country connected with the Church of England do not give any such power to their own bishops, as relates to their own church, it is not likely that they would allow themselves to be bound by decisions come to in an assembly chiefly composed of foreign ecclesiastics. If this is true of the members of the Church of England, it is doubly true of the members of the Scottish and Free Churches, and of the Protestant Dissenters. Among the Presbyterians the laity are represented in all ecclesiastical courts, and have a share in all legislation relating to the church. This is also the case with all classes of Dissenters in this country. We believe also that the Protestants in all parts of Europe and America recognize the right of the laity to be represented in one way or the other in all ecclesiastical courts, especially in such as claim the right to pass new laws or to interpret old ones. There is thus what we may call, according to the language of this country, a great constitutional difference in the position of Roman Catholics and of Protestants; and it is not likely that the Protestants will bow to the authority of a general council in which the laity of all countries are not at least as fully represented as the clergy. If the laws agreed to in the proposed general council are intended to apply to the laity as well as to the clergy, the laity will very naturally expect to have a very considerable share in passing them.

Again, the view entertained in this country as to the right to a powerful representation of laymen in all religious courts and assemblies, is not merely founded on analogies derived from the working of our own political institutions, but on the interpretations

which are generally placed by Protestants on the precedents supplied from apostolic times. The general belief among Protestants is that the Ecclesia or Church was in its original constitution a very popular assembly. Every one knows that at Athens the Ecclesia was the popular assembly in which the Athenian democracy expressed its opinions and gave its decisions. When the Athenian oligarchy was abolished, in the time of Clisthenes, and a more popular government was established in its stead, the principal power of the State was transferred to the Ecclesia or formal assembly of the citizens. From that time the Ecclesia was summoned at certain fixed periods, and, with the Senate at 500, exercised the powers of government which had previously been in the hands of the Archons. Now, it appears to most Protestants that the laity had great power, if not a decisive voice, in the two assemblies which are described in the Acts of the Apostles; and few persons brought up in Protestant countries would consider themselves to be bound by the decisions of any ecclesiastical assemblies in which the laity was not heard. It is true that the opinions of laymen might not be considered to pass for much in a discussion respecting the Immaculate Conception, but the reason why they would consider such a question unfit for the discussion of laymen is, that they would consider it altogether unfit for the discussion of human beings.

Another reason why Protestants would not be likely to attend a general council called by the Pope, "in his quality of universal pastor," is that they do not admit that he is the universal pastor. If they thought that he possessed a lawful title to that office, they would cease to be Protestants; and one very strong reason for not attending the proposed council is, that they could not attend it without acknowledging the authority by which it is called. They do not wish to quarrel with the persons who are of a different opinion; but they do not believe that there either is or ever was any human being who had a right to assume the title of universal pastor. This is a very old controversy, which has been opened in many ages, and

which has probably had more effect in creating and perpetuating the divisions of the church than any other question whatever. Those who have studied this question among the Protestants, believe that there was a time when the bishops of the Church of Rome opposed the claim of a universal pastor as strongly as Protestants oppose it now. That was in the time when some of the patriarchs of Constantinople claimed to be universal bishops, and when there was some reason to fear that their influence with the Emperors who then resided at Constantinople would enable them to establish that claim. Any one who wishes to read the opinions of several very able Popes on the claim, either of the Patriarch of Constantinople or of any one else, to the title of universal bishop, may find them, both in the original and in very good English, in the works of Dr. Isaac Barrow.

Annexed is a copy of the Pope's letter, which is addressed "to all the bishops of the churches of the Eastern rite who are not in communion with the Apostolic See :—"

Placed by the hidden design of Divine Providence, although without any desert of our own, in this exalted chair as heir of the blessed prince of the apostles, who, by the prerogative granted to him by God, is the firm and solid rock on which the Savior hath built the church, and urged by the solicitude of the burden laid upon us, we long and strive most earnestly to extend our care to all, whatever region of the earth they inhabit, who bear the name of Christians, and to call them to the embrace of our fatherly love. We cannot, without grave danger to our soul, neglect any portion of the Christian people which, as having been redeemed by the precious blood of our Savior, and added to the Lord's flock by the sacred waters of baptism, rightfully claims all our watchfulness. Wherefore, as we are bound to bend unceasingly all our thoughts and desires to procure the salvation of all who know and adore Jesus Christ, we turn our eyes and our fatherly thoughts to those churches, which of yore, when united in the bonds of unity with this Apostolic See, flourished in such credit

for sanctity and heavenly learning, and produced rich fruits of Divine glory and of the salvation of souls; but which now, by the nefarious arts and devices of him who first stirred up schism in heaven, exist, to our great grief, in a state of separation and division from the communion of the Holy Roman Church which is spread over the whole world.

For this reason, at the very beginning of our Supreme Pontificate, we spoke to you words of peace and charity with our whole heart's love. And, although our words did not have the desired result, still we have never lost the hope that our humble and fervent prayers would be graciously listened to by the most mild and benignant Author of peace and salvation, who worked out salvation upon earth, and who, as the Orient on high, plainly showing forth the peace which he loves, and which he wishes to be loved by all, announced it at his rising to men of goodwill, by the ministry of angels, and while sojourning among men taught it by his word, and preached it by his example.

And now that by the advice of our venerable brethren the cardinals of the Holy Roman Church, we have convoked an Ecumenical Council to be held in Rome in the ensuing year, and to be commenced on the 8th day of December, the Feast of the Immaculate Conception of Mary the Virgin, Mother of God, we once more address ourselves to you, and, with all the power of our soul, we pray, we admonish, we conjure you to come to this General Council as your predecessors came to the Second Council of Lyons, held by the blessed Gregory, our predecessor of venerated memory, and to the Council of Florence, celebrated by our predecessor of happy memory, Eugene IV., that thus renewing the bonds of ancient affection, and recalling to life that ancient peace, the heavenly and blessed gift of Christ, which in the course of ages has become lost to us, we may make the serene brightness of longed-for union shine resplendent before all, after being long and sadly clouded, and after the painful darkness of long-lived dissension.

May this be the joyful fruit of the

benediction with which Jesus Christ, the Lord and Redeemer of us all, consoles his immaculate and beloved spouse the Catholic Church, and wipes away her tears in these times of affliction, that so, all divisions being healed, our voices, no longer discordant, may with perfect unanimity praise God, who desires to see no schism between us, but commands us by the voice of his apostles to say and think one and the same thing. May everlasting thanks be rendered to the Father of Mercies by all his saints, and especially by the glorious ancient fathers and doctors of the Eastern Churches, when they see from heaven the restoration and re-establishment of the Apostolic See, the centre of truth and union, of that unity which they during their lives strove for with every endeavor and with untiring labor, both by their teachings and by their example. Let their thanks be paid for the diffusion in their hearts by the Holy Ghost of the love of him who by his blood earned peace and reconciliation for all, and who enjoined that his disciples should be known by their unity, whose prayer to his Father was—I pray, that all may be one even as we are one.

Given at Rome, at St. Peter's, September 8, 1868. In the 23rd year of our Pontificate.

#### DR. WHITE'S REPLY TO THE POPE.

TO HIS HOLINESS POPE PIUS IX., KING OF ROME AND HEAD OF THE ROMAN CATHOLIC CHURCH.

May it please your Holiness,—You have condescended to invite Protestants to return to your church in connection with the proposed general council. As a minister of some little standing and experience in communion with one of the largest sections of Christ's catholic church, permit me to say why I am unable to comply with your invitation.

In the Westminster Confession of Faith, chapter xxv, section 6—which I, in common with all evangelical Presbyterian ministers and office-bearers in Great Britain and throughout the world, have solemnly subscribed, and of course conscientiously believe—it is thus written:—"There is no other head of the church but the Lord Jesus Christ; nor is the Pope of Rome in any sense head thereof, but is that Antichrist, that Man of Sin and Son of Perdition, that exalteth himself in the church against Christ and all that is called God."

Such being the case, I can no more recognize your position and gathering against Christ's crown and kingdom, than I could countenance a Fenian conclave in Ireland to subvert the rightful supremacy and wise administration of our own beloved and gracious Queen.

With every wish for your holiness's personal comfort, and with the most fervent and constant prayer for your own conversion to the simple truth of the Gospel, and the speedy and utter overthrow of your system, which for centuries has crushed the liberties, civil and religious, of some of the fairest portions of the world, I beg to subscribe myself, your faithful servant in Christ,

VERNER M. WHITE, LL.D.

Minister of the Gospel at Liverpool. Liverpool, Oct. 5, 1868.

P.S.—I sincerely congratulate your holiness on the improved tone of your communication. Might I venture to suggest that you would carry out the assumed spirit a little further, so as to grant to all the inhabitants of Rome liberty to worship God according to the dictates of their conscience; and also to exert your great influence to obtain the release of those who are pining in Spanish and other dungeons in Roman Catholic countries for reading the Word of God?

"Eternal life is the greatest of all the gifts of God."

"He who in this low probationary state learns not obedience through the things he suffers, will have to pay the penalty of his neglect."

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.—PAUL.



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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, OCTOBER 24, 1868.

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### "EVER LEARNING."

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Yes, busy, active, zealous, compassing sea and land in "ever learning, and," unfortunately, save in comparatively few instances, "never able to come to the knowledge of the truth." Not because the truth is obscure, nor because its attainment requires large purchase money, or unusual capacity, or high birth or position, or great worldly wisdom, nor because it is not now being taught in simplicity and in the demonstration of the Spirit as anciently, but simply because so few among earth's millions care to receive the truth for the love of it, and to steadfastly walk in integrity and uprightness in obedience to its requirements. However persistent or prevalent the effort to stop the ears, shut the eyes, or close the mind to a fact, thus far, we are pained to state, so generally unpopular and opposed, yet the fact exists, and will remain forever, that the fullness of the everlasting Gospel, as pertaining to man in this his probation, has again been restored to earth in this our day, with the Priesthood or authority to teach its principles and administer its ordinances; and its gifts and blessings, now as anciently, and as always when it is obeyed, are enjoyed by all who honestly and earnestly believe and practice its precepts.

As the mind passes in review the centuries which have elapsed since the "falling away"—the great apostacy—when the gifts of the Gospel were both lost and denied through unbelief, we fail, right now, when the Bible is read by millions, when millions upon millions of money are expended in professedly teaching the principles therein revealed, and when wealth and intelligence so abound and are so generally diffused, to discern a single period in all those centuries, to which the following prophecies are more applicable than to the present: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Having a form of godliness, but denying the power thereof." We quote these great truths, and urge that they are singularly applicable to professed Christendom, not with a spirit of censure toward those who are blindly groping in the dark, but with much sorrow that, with all their learning and other great advantages and blessings, they seem to prefer a lower estate—a lesser degree of obedience and consequent happiness—shutting their eyes to the most important fact that again "light is come into the world," even as in the days of the ancient Apostles.



The everlasting Gospel, free to all, and wisely designed to promote the welfare, happiness, salvation and exaltation of the human family here and hereafter, of necessity concerns man in all of his conduct and conversation to

the minutest particular, in temporal as well as in spiritual matters, and embraces all true science, art, mechanism—all truth, all knowledge that is of worth—and leadeth upward and onward in an endless progression in righteousness. Would rulers and statesmen appreciate and practice these truths, ever seeking wisdom and guidance from the source whence flow all the intelligence and blessings they possess, then would our man-made governments begin to free their administrations from strifes, oppressions, and wrongs—seeds of their dissolution—and be preparing for that happy period when “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” And would all the various denominations, societies and individuals, so zealously laboring to promote the wellbeing of society, honestly strive to divest themselves of their pride, prejudices and other offences, and seek that wisdom which cometh from above, realizing that “the wisdom of this world is foolishness with God,” then could they efficiently unite and labor as a unit to aid in ushering in that reign of righteousness.

But, no; as it is written, “God hath made man upright; but they have sought out many inventions,” and but few seem able to walk together as entirely agreeing upon the many excellent reforms they are desirous of accomplishing. The reflecting in all classes see much, politically, socially, morally, and religiously, that they would be greatly pleased to see changed for the better. In all governments they would like to see the “officers peace,” and the “exactors righteousness,” that the laws might be liberal and equal—enacted in wisdom; that the taxes might be evenly and judiciously levied, the expenditures economical and just, and the whole governmental machinery work harmoniously for the greatest freedom, prosperity, and happiness of the humblest as well as of the most exalted citizen. Such will be the operation of the “kingdom of God” upon the earth—promoting, guarding, and guaranteeing the interests and rights of all, of whatever sect, creed, clime, or nation. And many are now rejoicing and laboring with their might in anticipation of seeing the establishment of that glorious kingdom upon this earth in their time, and, verily, in this anticipation they will not be disappointed, neither will their labors be in vain, for they will surely reap and enjoy the fruits thereof.

Again, in social life those who desire the welfare of humanity see much that they sadly deplore, much that, in various ways, they are striving to remedy, at the cost of much time and means, but do they succeed in so doing to their satisfaction? Let the present acknowledged social condition of the so-called Christian world reply. Drunkenness, debauchery, murder, and a long catalogue of crimes, holding, as it were, high carnival in all the chief marts within her borders, and extending their ramifying corruptions throughout the extent thereof, prove to a demonstration that the best efforts of the learned, noble, and wealthy, have failed to accomplish the desired results. And in contemplating this obvious failure, does it ever occur to them whether it may not be that they have not striven “lawfully,” but rather have striven and are striving more or less outside of the plan devised by Jehovah for accomplishing that which they seem so desirous to attain? So also in morality and religion, else why the discord, bitterness, and widely dissimilar views, not only between Catholics and Protestants, not only between all the differing sects of Protestants, but just now, in a signal manner, within the pale of the established Church of this powerful and intelligent realm?

Insomuch, then, as God, our heavenly Father, has organized this earth, has placed us his children upon it with a wise purpose for our benefit, is full of loving-kindness and tender mercy toward us in our low condition, and has told us: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," and has revealed unto us the everlasting Gospel for our correct guidance in all things, both temporal and spiritual, why not cease wasting our efforts in the many devious ways sought out by man's invention, in which we are "ever learning, and never able to come to the knowledge of the truth," and cordially subscribe to the way our God has so mercifully and plainly pointed out, walking in righteousness before Him, that we may regain and enjoy his presence?

 By advices received from New York, dated Sept. 24th, we learn that Elders F. D. Richards, C. Widerborg, wife and child, had arrived there on the 22nd in good health, having had a pleasant passage across the ocean, and making the trip in about nine days and ten hours. 

**BOOK DEBTS.**—We publish in this STAR the list of debts due for Books, STARS, &c. In some instances you will notice an increase of debt during the last six months, and we wish the Presidents of Conferences to see to this at their earliest convenience, for it is highly desirable to avoid accumulating debts, so far as possible.

**REPORTS.**—The Presidents of Branches will confer a favor by furnishing their monthly reports to the Presidents of Conferences in time for them to report to this office as near the 1st of each month as may be, in order to facilitate the prompt and correct transaction of its business. Neglect or procrastination by only one causes the Conference report to be delayed, or forwarded at different periods, neither of which courses is pleasant or conducive to correct habits of order. Will the Branch Presidents do themselves, their Presidents and this office the favor of complying with this so reasonable a request?

✓ **MINUTES OF THE LONDON CONFERENCE,**

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, ON  
SUNDAY, OCTOBER 4, 1868.

Present on the Stand—Albert Carrington, President of the European Mission; Platte Lyman, President of the London Conference, M. F. Farnsworth, John F. Hardie, William Howard, R. E. Egan, H. B. Clemons, James Needham, L. W. Shurtleff, E. L. Butterfield, W. Homer, H. Woodmansee, E. Eldredge, Alonzo E. Hyde,

A. W. Brown, J. R. Clawson, H. J. McCullough, and J. S. Richards, Elders from Utah.

11 a.m.

The choir, under the direction of G. H. Perry, sang "The morning breaks." Prayer by Elder P. Lyman. Choir sang "Mortals awake."

Elder Hardie reported his District,



remarking that he had great pleasure in saying that the Saints were living their religion as well as they knew how. They had a great desire to gather, and proved this by their works as well as faith. He felt to rejoice in his labors, and exhorted all to obey the commandments of God.

Elder Farnsworth also reported his District, saying that he felt full of gratitude to God for the privilege of meeting in Conference, for he had looked forward to this day with joy. He held five week night meetings in his District, besides the meetings on the Sabbaths, all of which were well attended by the people, who were heart and soul in this work. He counselled the Priesthood to act with great wisdom, that the Saints might pattern after them.

President Lyman then presented the General Authorities of the Church in the usual manner, all of whom were unanimously sustained. He read a statement of the condition of the Conference, which comprises 9 Branches, 2 Seventies, 91 Elders, 45 Priests, 23 Teachers, 28 Deacons, and 824 members—total, 1013. During the past six months 188 had emigrated.

He also gave a favorable statement of the financial affairs, and said that it was exactly twelve months since he first met with the London Saints in Conference, and he had found some of the best friends he ever had. He knew that there was not a happier people on the earth than the Latter-day Saints, and he exhorted those present to help each other and not be discouraged, for the faithful would be enabled to gather in wisdom.

Elder Shurtleff said that he had looked forward to this occasion with joy, that he might meet both the London Saints and his brethren from Utah. He spoke of the blessings enjoyed by the Saints. It was two years since he received his mission to this land, and that period had been spent to greater advantage than any other portion of his life. He had never seen the time when the counsels of the servants of God were not just what we needed, and those who obeyed them always came out right.

Elder Clawson said it was a great privilege to be called to be ministers

in the Church of Jesus Christ of Latter-day Saints, and a great privilege to be called to be Saints of the Most High, and that privilege was obtainable in this day. He described his feelings, when called to come on this mission, and stated that he should always feel grateful to the late President Heber C. Kimball, for the counsel he gave him at that time. His mission had so far proved a great blessing to him, though it seemed to him very unlikely to do so when he was first called. He had many trials at first through a man-fearing spirit, but through God's blessing he had overcome. He had often been pleased to see the faithfulness of the Saints in their desires to serve God, although many of them were placed in very difficult circumstances, and with a very limited knowledge of their religion. He exhorted all to be honest with themselves, and honest with their God. Do you wish to gather? Keep the commandments. Do you wish for salvation? Keep God's commandments.

Singing by the choir. Benediction by Elder Eldredge.

2 p.m.

Choir sang "Joy to the world, the Lord will come." Prayer by Elder Egan. Choir sang "Jehovah, Lord of heaven and earth."

Elder Brown was glad of the privilege of raising his voice in behalf of the Gospel of Christ; to call attention to the words of that angel that John saw in vision flying through the midst of heaven, with the everlasting Gospel for them that dwell on the earth, and crying "Fear God and give glory to him that made the heavens, earth and seas." The Latter-day Saints knew that this was fulfilled, and that the ancient Gospel was restored. He remarked upon its principles, and concluded with a sketch of his first intercourse with the Saints in Salt Lake City, whither he had gone as a stranger; and mentioned his delight at finding the very best where he had expected to meet the worse people on earth.

Elder Egan said that if he had been obliged to trust in his own strength in coming on this mission, he never would

have come. He realized that with those who had come forth in weakness, it was necessary that they should have the faith and prayers of the Saints. He had wanted for nothing since he had travelled in this land. His first labors were in the Liverpool Conference, under Elder Steggell; he was afterwards appointed to preside over the Birmingham Conference, and it seemed to him that the Saints there enjoyed much of the spirit of Zion.

Elder Richards said that he felt more freedom in speaking to those who were strangers to the Gospel, than he did in addressing the Saints. He was laboring in the Bedfordshire Conference, and spoke highly of the Saints there. This mission had been a great blessing to him, and he felt to do all the good within his power.

Elder Hyde spoke at some length, remarking that his mind reverted to the days of his childhood, when he read of England's ancient monarchs, and felt that it would be a privilege to visit the city where they had dwelt; but his greatest privilege was to mingle with his brethren, who were not

dead kings, but who would, if faithful, reign in eternity. Wickedness and corruption were to be seen on all hands, but how few were to be seen who were striving to keep God's commandments! He felt this all the more, having been brought up in the Church, and having had no opportunity for seeing the awful wickedness of men when the Spirit of God is withdrawn from them. His wish was to try and spread the truth with all his might.

Anthem by the choir, "God is my song." Benediction by Elder Homer.

6.30. p.m.

The choir sang "Sons of Michael." Prayer by Elder Butterfield. Choir sang "Daniel's wisdom may I know."

President Carrington occupied the time in giving such teachings, counsel and information as he deemed most fitting for those present.

Singing by the choir. Benediction by President Carrington.

G. C. FERGUSON,  
Clerk of the Conference.

## THE DANGEROUS STATE OF THE COUNTRY—THE PROSPECT AHEAD.

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We are going the way of other democracies, empires and republics, and the historical perspective is picturesque with the ruins of one more grand attempt to govern justly failing through human passion. Seeming in the very heyday of life and the blaze of glory, we are treading irrecoverable steps toward calamity. Our great political contest assumes a character that identifies it with the political contests that blacken a hundred years of Roman history. Should the democracy win, we perceive by its declarations and by the spirit in which it receives every encouragement, such as the Kentucky triumph, whither its victory must too certainly drive us. But a little while ago it assumed a certain more or less gracious humility. Now it threatens, and every indication that the people listen patiently, or that they seem

to sympathize, gives it countenance and reacts in the boldness of its utterances. And is it possible that it may win. Kentucky goes in for the democracy, it is true, by a larger majority than in the last election, but we doubt if it is safe to draw from a Kentucky election on such a fact any augury in favor of the election of Seymour. If the ideas that have given Kentucky to the democrats by seventy thousand majority have hold of the minds of the whole Southern people, as there is all reason to suppose they may, and if the craft that lately put Wade Hampton on the democratic stump between two niggers shall continue to temper chivalry, the South may go very largely for the Blair ticket, and the election would be the closest possible contest. It might be so close, indeed, as to make the result practically inde-

isive before the people, and from a very close struggle, from a doubtful result, or from a democratic triumph, would flow new turmoil for the nation, new danger, perhaps absolute anarchy.

Excitement rises in view of such possibilities, and the passions of partisans rise with it; and we hear public men refer to their opponents in terms that point to the growing fury, whose full height we contemplate in Marius, Sylla and Cinna. What reason have we to congratulate ourselves that we are beyond the possibility of repeating those bloody pages of political history? The greater humanity of the nineteenth century, perhaps. But before we trust ourselves to that, show us something from antiquity worse than Libby Prison or Andersonville, and wipe out the fact that Paris less than a century since repeated the horrors of Rome with multiplied barbarity. The Roman republic had its rebellion, as we have had ours, and thought, as we did, that it was put down, when the politicians of the dominant party settled the great land question in their own way, and established the State on a new constitution. Alas! that end was only the beginning of Roman troubles, and that rebellion was only the first event in a series of civil wars and revolutions, which the men who lived a hundred years later saw still in progress, as Caesar and Pompey hunted one another through the known world. France also began in 1789 a revolution that is not closed yet—that has had its phases of democracy, monarchy and military empire, and now only halts in a despotism standing on universal suffrage, a great army and an enormous debt. Great political throes, such as our rebellion and war, seem to leave nations calm, because they leave them exhausted, and in the truce of that quiet the elements only gather strength to renew the fight. Our rebellion also will appear

in history as only the first of a series of political revolutions, and the end may be anywhere. Mexico herself may be a respectable Power beside what the United States will appear when political anarchy has done its worst. It is for the people to determine whether the storm of war shall reopen next year in the accession of Seymour to the Presidency, or whether an immense majority for Grant shall lengthen the truce for four years.

Nothing less than the moral effect of an immense majority for Grant will quiet the nation, and this, as we say, will only lengthen the truce; for whatever the result, our future is simply a series of strifes between these embittered parties made savage by the blood of the war. With all her internal struggles breaking her down, Rome was still great abroad—extending her arms, her political system, her civilization over the world. She appeared to be no less prosperous than great, and even when the struggle was over, the people thought they were still living in the glories of the old republic, governed by the Senate, with only an executive in the Emperor. It was a rude awakening from such a dream, but it had to come, and we also will awaken some day to perceive ourselves in the same position. This or that party—whichever may happen to be in power—will divert attention from its schemes by the same splendid pursuit of foreign wars, by the same system of subduing its neighbors, until our dominion shall be nominally supreme over the whole Continent, and our civilization, laws and enlightenment shall penetrate to every country, laying the foundation of States to be carved from the ruins of the great republic, as modern Europe was carved from the Roman empire. We have entered upon a career in which no nation of the past was ever able to stop midway.—*New York Herald.*

A person who had made himself obnoxious by obtruding his hobby—the degeneracy of the times—on the attention of others without regard to the proprieties of time and place, asked the Rev. Dr. B——, at an associational dinner, if he did not think that the martyr spirit had died out of the Church. "My observation assures me that it has not," blandly replied the divine; "for I noticed to-day, when dinner was announced, that the weakest of my brethren marched with ardor to the *steak*."



## INDIAN TROUBLES IN AMERICA.

The United States' troops, 50 in number, under Colonel Forsyth, who were surrounded by Indians on Republican River in Kansas, managed to hold out until reinforcements reached them, and by driving off the Indians prevented a bloody massacre. Forsyth's command, while surrounded, successfully resisted every attack of the savages, and general Sheridan telegraphs that "they has given the Indians a salty dose." Several scouts, working their way out of the beleaguered camp at different times, reported the condition of affairs at Fort Wallace, the nearest post, and on the 25th and 26th of September the reinforcements arrived that rescued the brave little band. These troops, as they marched along the banks of Republican River, saw the dead bodies of Indians for several miles, killed in encounters with Forsyth's men. Colonel Forsyth, besides being dangerously wounded himself, lost five killed and 12 wounded. Among the killed was his surgeon, and also his second in command, Lieutenant Beecher, son of the Rev. Henry Ward Beecher. He describes the contest he had as the most desperate that has yet occurred on the plains, and in it his troops killed and wounded 80 Indians. His little force took refuge on an island, and the Indians, crossing

the shallow water dividing it from the main land, made charge after charge, sometimes coming within 50 feet of the camp. The savages were armed with excellent rifles, all being gifts from the United States under violated treaties. The island on which the soldiers were, having only a few bushes, and there being but a small amount of grass, the men lay almost entirely exposed, their only defence being little sand breastworks, thrown up by their hands, they having no tools. They worked during the intervals between the attacks of the Indians, one part of the force digging while the others watched and fought the savages, who were 700 in number, and were Sioux, Cheyennes, and Arrapahoes. It is estimated that the Indians fired 10,000 rounds into the beleaguered camp, besides large numbers of arrows. The surviving troops are now on their way to Fort Wallace.

The frontier settlers are getting desperate about the Indians, and are raising volunteer forces in every border settlements. General Sherman has determined to issue arms and ammunition to these volunteers. Numerous encounters with the savages are reported, and the hostile tribes are said to have been driven out of Colorado.—*Times*.

## SUMMARY OF NEWS.

It has been calculated that if the voice of a man emitted the same amount of sound in proportion to the size of his body as that given forth by a locust, when singing in London he could be heard at Constantinople.—*Musical Standard*.

Letters from Naples of the 11th instant state that the eruption of Vesuvius still progressed slowly, and that a thin stream of lava had descended nearly as far as the Hermitage. Many parties ascended daily.

The straw-plait trade of Luton and Dunstable is described as being in a state of great depression. At a public meeting which has just been held in the latter town, it was resolved to present both her Majesty and the Prince of Wales with a bonnet and a hat, in the hope that the royal patronage might revive the drooping energies of this branch of industry in the same manner as the wearing of the Coventry ribbons infused new life into the trade of that city.

SERIOUS RIOTS AT BLACKBURN.—On Saturday, Oct. 10th, a great demonstration was made by the Liberals of Blackburn to inaugurate the candidature

of Messrs. J. G. Potter and Montague J. Fielden, the Liberal candidates for the borough. Ill feeling between Protestants and Catholics has been greatly promoted by the repeated visits of the notorious Murphy and his satellites, and this broke into violence in the afternoon and evening. A procession, in which between 5000 and 6000 persons took part, started from a large vacant piece of land in the centre of the town. The procession was attacked by some roughs of the Tory party, and some severe fighting took place. Several policemen were roughly handled in trying to quell the riot, and a man who had been suffering from disease of the heart fell down dead from the excitement caused by the affray. Another man was knocked down senseless and had to be taken to the infirmary, where it was found that his leg was broken. Several persons are in custody for taking part in the riot.

**MANUFACTURE OF SERMONS.**—A circular is being sent to the country clergy announcing the establishment of an office for the manufacture and sale of sermons, "whereby every clergyman of the Church of England who subscribes to it can have it in his power to deliver a carefully written, sound, orthodox sermon every Sabbath." To be successful, this plan should be carried out to the length of which it is obviously capable. Every clergyman should have it in his power not only to deliver a sound orthodox sermon, but to choose from peculiar qualities, as in another trade we have the advantage of selecting from various vintages. All sermons are supposed to be orthodox, but there are as many kinds of sermons as of wine; and we venture, therefore, to suggest to the enterprising advertiser that he should compile a sermon list, from which clergymen of different tastes and schools might select, with a better chance of getting the precise article required. Thus, for instance:—

1. A good sound discourse, safe and moderate .....	5	0
2. High and dry .....	6	0
3. High .....	7	3
4. Extreme ditto, with Roman bouquet .....	8	0
5. Gushing ditto, very delicate, suitable for ladies .....	8	6
6. Full-bodied, after-dinner sermon, an excellent digestive.....	6	0
7. Deep, thoughtful sermon, with Broad Church flavor .....	6	6
8. Ditto, very broad.....	7	0
9. Old-fashioned Evangelical, snitable for family reading .....	4	9

This, of course, is but a rough sketch, presenting only a limited selection. Our prices, too, are probably higher than might be charged, with a profit, to parsons taking a quantity.—*Pall Mall Gazette*.

The New York correspondent of the "Standard" says—Ritualism has greatly ramified here since the Pan-Anglican Synod in London. The latest phase of it is shown in the Tennesian case of a Rev. Mr. Rogers, who has incurred the displeasure of his bishop by the lengths to which he has gone. He has a church in Memphis called after, "The Blessed Virgin," and in it he celebrates what is so near akin to the mass as to shock the susceptibilities of the weaker vessels in his congregation, and to draw upon himself a sharp Episcopal admonition. Mr Rogers thereupon rushes into the secular newspapers with a statement of his woes, put in language more polemical than polite, says directly that his bishop (Quintard) is a timeserver, and by strong implication that he is a dunce, and stands up for his prerogatives as a priest. Meantimes, St. Alban's, the chief of the Ritualistic churches in New York, goes on its way rejoicing, "incensing" more than the altar. The church is also quite as much divided upon faith as upon forms. Dr. Ever, the rector of one of the richest and most "respectable" churches at Fifth-avenue, preached a sermon last Sunday in which he quite frankly avowed that Protestantism was a failure, and that, to keep the church together, a much stricter organization and a much more distinctly graded hierarchy are needed than any Protestant body has now. Not much is said now of that union of the American with the Greek Church which was so much agitated a short while ago, and which went practically so far that the Greek chaplain of a Russian frigate officiated for several Sundays in one of the Episcopal churches here.